UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes, *Editor in Chief*

Associate Editors

Francis Neilson Louis L. Mann Curtis W. Reese

Peace and Trade

By H. R. MUSSEY

Items from a Traveler's Note-Book

VI

By JOHN HAYNES HOLMES

One Hundred Years of Liberal Religion in India

By LON RAY CALL

VOLUME CIII NUMBER 3

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JOHN HAYNES HOLMES, EDITOR IN CHIEF

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FRANCIS NEILSON LOUIS L. MANN CURTIS W. REESE

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SPECIAL!

Two Current Features:

(a)—Our Editor-in-Chief, Mr. Holmes, is now on his way home from Palestine, where he delivered an address in dedication of a Public Health Center in Jerusalem. On his return journey he is touching Constantinople, Athens, Egypt and Italy. During his absence, *Mr. Holmes is contributing a weekly letter to* UNITY *describing his observations and experiences.*

(b)—Our Associate Editor, Mr. Reese, also has been in India, in attendance on the 100th Anniversary celebration of the Brahmo-Somaj. He is returning to America *via* Egypt and the Mediterranean. *He is writing for* UNITY *a series of letters describing his experiences.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CIII. MONDAY, MARCH 18, 1929 NUMBER 3

HOW TO LIVE TOGETHER

I am the last one to come here and stir up race hatred, or any other hatred. I do not believe in the law of hate. I may not be true to my ideals always, but I believe in the law of love, and I believe you can do nothing with hatred. I would like to see a time when man loves his fellow-man, and forgets his color or his creed. We will never be civilized until that time comes. I know the Negro race has a long road to go. I believe the life of the Negro race has been a life of tragedy, of injustice, of oppression. The law has made him equal, but man has not. And, after all, the last analysis is, what has man done? —and not what has the law done? I know there is a long road ahead of him, before he can take the place which I believe he should take. I know that before him there are suffering, sorrow, tribulation and death among the blacks, and perhaps the whites. I am sorry. I would do what I could to avert it. I would advise patience; I would advise toleration; I would advise understanding; I would advise all those things which are necessary for men who live together.

Clarence Darrow.

As we are penning these editorial notes, Mr. Hoover has just delivered his presidential address and has taken the oath of office. But by the time this number of UNITY is in the hands of its readers, comment on the inaugural will have been made and the country will be settling down to the new government with little disturbance and excitement. Therefore no detailed criticism of either Mr. Hoover or his speech will be undertaken; but we cannot let the occasion pass without a word. First, let UNITY extend to the new government its congratulations. We never doubted for a moment that Mr. Hoover would be elected by a tremendous margin. The country wanted him, and he wanted the Presidency. Both have what they wanted. Mr. Hoover has inherited from the former administration a country which is ready to cooperate in a conservative policy. There are problems in the United States — plenty of them—but we are a people who are determined to settle down to peace, comfort, big business, growth, education, pleasure and luxury. We want to be let alone, undisturbed by either disquieting radicalism or generous liberalism. We realize that Mr. Hoover, like Mr. Coolidge will meet the requirements of the time. He will be honest, humanitarian, efficient. He will go about his job like an engineer without oratorical flourish. He will be constructive and masterful in some phases of the Presidency, weak and lacking in others. Mr. Hoover sacrificed much of greatness to attain the Presidency, and he will continue to sacrifice greatness while he holds office. He will not crusade like a Roosevelt and he will not preach like a Wilson. He will have the virtues and defects of a business man in the office of a statesman. His cabinet is certainly not a shining example of liberalism, though there are probably no conspicuously weak men in it. We prophesy that the administration will be one of common sense, neither rising to the heights nor falling to the depths. We wish Mr. Hoover and all others associated with him God-speed in their complex, baffling tasks. We pledge ourselves to applaud when acts of generosity and vision are accomplished. We solemnly swear that we will criticise when acts of partiality, stupidity or reaction are consummated. The curtain is up. Let the protagonists stride upon the stage and play their parts.

While the advent of Hoover and the forming of a new machinery of Government is occupying the headlines in the American press, the committee on Reparations is quietly doing its work in Europe. Perhaps the report which it will make will have a more profound and far-reaching effect upon the destinies of the world than the more loudly acclaimed event at Washington. We have the greatest confidence in Mr. Owen Young, the chairman of the committee, both as a man and as a presiding officer. When we were in Europe last summer we found that he was known, respected and admired everywhere, and the experts have expressed that confidence in choosing him as chairman of the present sessions. If tact, kindliness and persuasion can accomplish results, Mr. Young will accomplish them, for he is an embodiment of those virtues. But we must confess some pessimism regarding the ultimate solution of this complex problem, because it is doubtful whether public opinion is yet ready to face the problem of war-guilt, and until that problem is realistically faced, the best that can be done is to arrive at some palliation or mitigation. The German debt and the right of other nations to collect the almost unlimited sums which are demanded of her all rest on a false assumption; namely, that Germany alone is morally, financially, and politically responsible for the war. The historians have finally spoken, very late, alas, but they have spoken, and their verdict is not uncertain. The sole guilt of Germany is of course a myth! And if the whole problem of reparations rests on a false assumption how can there be a right solution of it? We look forward

to the time when all the nations will send their representatives to a conference which shall be a confession, and in which the exactions now expected from Germany shall be revised and brought within reason. But, how long, O Lord, how long!

The mechanical man has arrived! He is travelling about the cities of the country exhibiting himself to the marvelling crowds who see in him the apotheosis of this mechanical age. Eric Robot supplants Lizzie Ford as a sign and symbol of Twentieth Century America! The question is—what shall we do with him? After our astonishment has worn off, our genius for turning everything to some practical account will demand that we harness Eric up to some definite tasks where we can "get results". Immediately, we see visions of "a Robot in every home" to scrub floors, wash dishes, serve dinner, and a consequent further emancipation of every down-trodden and kitchen-bound woman! Why not leave the baby with Eric while we go out to the movies, and why not have him fix the furnace, take out the ashes and shovel snow? Why not? But we have discovered a really magnificent job for the mechanical man, namely, that he replace all soldiers, sailors, marines and aviators in all the military departments of all the nations of the world. Let us make the "tin soldier" a reality, and let him do our fighting for us. For instance, if Bolivia and Paraguay want to go to war, let each country build one hundred thousand Robots, line them up in a gigantic "field of Mars" with benches on all sides, invite the populations to see the sight. Then let the Robots belch poison gas, liquid fire, bombs and leaden hail at each other until they all lie dead, or until Sacony Oil streams from their wounded sides. Then honor will have been sustained, the fighting instinct will be sublimated, and the population can go home safe and satisfied! We claim the next Nobel Peace prize for this suggestion.

The recent suicide of the official executioner who has killed about one hundred and forty prisoners should not be allowed to pass without comment. In the first place we ought to raise again the question whether any civilized people have a right to set aside from normal life a person whose duty becomes so unthinkable and unspeakable a business as the official killing of his fellow human beings. It is brutalizing beyond the power of human imagination to conceive. We are told that this man was socially ostracized and that he had to live with a loaded pistol by his side in order to meet possible attack at any moment. Have *we*, and that means you and I, the moral right to condemn an innocent and presumably normal man to such a life? It is small wonder that he committed suicide when we stop to think what memories hounded his mind. But of course there is much more than a personal issue involved. It raises again the whole fundamental question as to the brutal, stupid and ineffective business of capital punishment. Usually those who want to abolish the practice are looked upon as sentimentalists, but as a matter of fact those who cling to it are the real sentimentalists, for they base their arguments simply on belief, tradition, fear and wish rather than on hard inescapable facts. Abolitionists are the hard headed ones for they present statistics and unanswerable truth, and that truth is that wherever abolition has been introduced it has worked quite as well and often better than capital punishment when the conditions are comparable. Many of the best psychologists, sociologists and penalogists who have had opportunity to study the problem at close range agree that fear of death simply does not enter into the minds of most murderers at the time of their fearful crimes. It is the sureness, swiftness and justice of punishment (if anything) rather than its horror which are effective in their restraint. Dr. Adler, the noted psychologist from Vienna who is just now lecturing in America, repudiates the whole theory of capital punishment and says that in some cases severe punishment may even fascinate some criminals into worse crime.

A conference was recently held in Lowell, Mass., at which unofficial spokesmen for Unitarians and Universalists proposed a merger of the two denominations, and at which opinion (again unofficially expressed) registered hearty approval of the project. These groups so near akin in spirit have frequently made overtures to each other though pulpit or press, usually followed by expressions of mutual good will, but the overtures have never got so far as to bring about organic union. This time the *Christian Register* (Unitarian) and the *Christian Leader* (Universalist) have entered into a somewhat heated debate over the question as to whether the union should be something larger. Dr. John Van Schaick (Universalist) claims that his church should not take immediate steps to join the Unitarians as this would jeopardize the movement for a larger union with Congregational and other liberal Christian bodies. Dr. Albert Dieffenbach (Unitarian) claims that the union with his church would represent a more radical and progressive move, standing more unequivocally for freedom. It is a nice question with much to be said on both sides. Certainly the spectacle of these two branches of the liberal movement working at cross-purposes and competing with each other in the same community is disheartening. Liberalism is distressingly weak in America. The average congregation in churches of both Universalist and Unitarian denominations is pitifully small. Outside of a few notable exceptions their churches have lost power in the last quarter century. But of course the same may be said of other denominations. Strength, prestige and influence could be gained

if both groups joined with the Congregational body, but the great mass of Congregationalists outside New England and New York are decidedly conservative, though of fine spirit. We wonder if both Universalists and Unitarians would not fulfill their genius best by moving in the direction of the Community Church. They could not join, as there is no body to join. They could not lose their identity as there would be no one to absorb them, but we wish that both the editors who wield such trenchant pens could see the possibility of dropping rather than strengthening their denominations.

CLARENCE R. SKINNER.

Peace and Trade

"It is commerce which is rapidly rendering war obsolete by strengthening and multiplying the personal interests which are in natural opposition to it. And it may be said without exaggeration that the great extent and rapid increase of international trade, it being the principal guarantee of the peace of the world, is the great permanent security for the uninterrupted progress of the ideas, the institutions and the character of the human race."

The words are those of John Stuart Mill, one of the wisest and best of men, writing in 1848. Today they read almost like a satire. When they were penned, England had just repealed the Corn Laws, and was entering upon the free-trade path along which Cobden and his associates were confident all the rest of the world would rapidly follow her. For a quarter of a century events moved much as they had anticipated, though our Civil War reversed the policy of trade liberalism upon which we also had embarked.

But after the world crisis of 1873 trade policy took a new turn. The United States was already in the full swing of its modern protectionist career. Germany, under the guidance of Bismarck, forsook the liberal policies of Delbrück and bowed down before the altar of protection; while France, after enjoying for a time the benefits of the Cobden treaty, also took her place in the ranks of the protectionists. England alone, with her manufacturers leading the world and her commerce whitening all the seven seas, remained faithful to the principle of free trade: and despite her free-trade doctrine England became the leading power in the wild scramble for political control of external markets through colonial expansion—a scramble that led up to the cataclysm of 1914.

So far from international trade becoming, then, as Mill reasonably enough anticipated, "the principal guarantee of the peace of the world," the rivalries springing out of such trade have proved to be among the most potent incitements to war. Indeed, a whole school of thinkers has arisen who maintain that such rivalries "inevitably" lead to war—a fatalistic doctrine that logically leaves no loophole of escape from war within the present economic system. Are these despairing critics right, and was Mill wholly wrong? Must we completely reconstruct the economic system before we can get rid of war? If so, war is likely to get rid of us first; for, despite the forebodings of its critics, our capitalistic system displays an astonishing vitality, and it seems likely to continue over most of the world for a long time to come.

But in fact Mill's opponents are no nearer right than he was. He looks at one part of the facts. They look at another. Both are right in what they see, wrong in what they do not see. Neither peace nor war is inevitable, even under the economic system from which we profit and suffer. Which of the two we shall get depends on what we think and do. Mill saw the mutual interest of the seller in one country and the buyer in another, and looked to see that mutual interest rapidly uniting the nations of the world in a durable peace. That will ultimately happen. But strangely enough, Mill seems to have overlooked the sharply opposed interests of competing sellers in different countries, and apparently he greatly underestimated the influence over governments of compact groups of producers interested primarily in the profits of particular trades. By comparison, the great body of the people, whose economic advantage actually lies in the steady operation of industry and the equitable distribution of its products, are politically ineffective. Consequently tariffs are written and colonial policies are determined at behest of particular groups.

The basic antinomy of the profit system thus expresses itself in government policies which in fact represent special interests opposed to the general advantage. The whole power of nationalism is rallied to the support of these policies, and the ordinary man thus identifies them with something infinitely valuable to him. Trained in the ideas of fear and force, he is thus ready to go to war for them. Clashing private interests, thus identified with national interests, have dominated the trade policies of the last half century, and have been a constant incitement to war.

But they have not led inevitably to war. That idea is plain nonsense. To begin with, for every international economic conflict that has led up to war, a hundred have been settled peacefully. Despite popular illusions to the contrary, in the modern world it is the most important job of the diplomats to settle them that way. The disciples of inevitability can never tell us which are the inevitable causes and which are not.

In the next place, the economic forces that claimed Mill's attention are powerful ones, and they constantly grow in strength. Norman Angell put the argument negatively in incontrovertible fashion. The war convinced the last doubter that he was right. There will

be no more wars waged under the illusion of their economic profitableness to the victor nation, however great their possible profit to some of its traders and investors. To most of us, the best of wars is terribly expensive, and we know it now. The financial and commercial forces enlisted against it are vastly stronger than before the late unpleasantness. Popular mythology to the contrary notwithstanding, the international bankers and the great merchant houses eagerly desire peace to protect their profits and indeed their very existence. Furthermore, international organization of such groups, as in the International Chamber of Commerce for example, is increasing their political effectiveness, not only absolutely, but by comparison with the purely national bodies that pose for internationally competing private interests. Despite the lamentable exhibit of ignorance and hoggishness now showing before the Ways and Means Committee, the peace-making economic forces have during the present century gained greatly on the war-making ones, even in the United States, to say nothing of Europe where business needs peace so much more than here.

The present obstacles to peace, then, are not essentially economic, even though every friend of peace owes it to the integrity of his own thinking to help resolve the conflict of interests implicit in the profits system. But we cannot wait for that. The present task is one of education and organization within the present economic scheme. We must train people to think in terms of peace, not war. Every move in the peace process is of actual value, provided its thinking be sound. Every cruiser bill defeated, every dispute settled by peaceful means, every agreement for the use of such means, is of positive worth so far as it helps people to think in terms of peaceful means as the last resort. The desire for peace, genuine enough, has got to be supplemented by an actual belief in peace, in the possibility and adequacy of peaceful means, instead of a craven fear of the results of a bold policy of peace in the world that now is.

Then we must strengthen and improve the machinery of international agreement and adjustment. League of Nations, World Court, international conferences and arrangements of every sort, are worthwhile and are worthwhile only as they implant the peace idea, as they furnish statesmen possessed of that idea with the means of making the endless international adjustments required in the modern world of international trade, as they make concrete to the ordinary man the actual possibility and agencies of such adjustment. The task is formidable, not insuperable. The business forces that Mill foresaw at work fight on the side of peace by making peace more and more imperatively necessary to the steady prosecution of business. The forces of conflict can gradually be shorn of their power as they are stripped of the adventitious aid they have long derived from belligerent nationalism. Progress toward peace today need not wait on the delaying footsteps of complete economic reconstruction.

H. R. Mussey.

Items from a Traveler's Note-Book

[Editorial Correspondence]

VI

Jerusalem

A half, even a tenth, of what I have done and shall do in this Holy City of Jews, Christians and Moslems cannot be set down in these hurried notes. I have been here a week, and already I feel that I have lived a year! Instead, therefore, of giving a running account of experiences and observations from day to day upon my journeyings, as I have done hitherto in these letters, I shall now present more or less detailed accounts of specific things seen and done in this land of Zion. Ignoring chronology, I shall deal with topics. And first, as a kind of pleasant and innocent introduction to my story of a visit to Palestine which, to me at least, has features of unique and life-long importance, I here offer certain casual accounts of my first impressions of familiar sights and places. Nothing in this chapter of my Note-Book will have any especial value; I hope that it may have some little interest or stir some momentary amusement.

I Wander the Streets of Jerusalem

Such streets! As narrow as the alleyways of Boston, as deep and dark as the subterranean passages of a coal mine. In and out, a turn here, steps going up there, a tortuous wall to get 'round yonder—as easy to get lost as in a maze. What houses and shops! Built of stone like fortifications, the homes like cells in a prison or the chambers of the cliff-dwellers, the shops like the booths of a bazaar, mere holes in these huge walls, open in front, lost in darkness and cold in back. What peoples—all the tribes of earth! Bedouins wrapped warm in their abundant and picturesque robes of varied colors—Arabs distinguished in bearing, some of them cultured scholars, others wild barbarians from the desert. Jews with their long beards, hanging curls, and queer hats and gabardines—veiled ladies, from the Moslem homes—superb women, young and old, bearing with noble carriage their baskets or jars or bundles upon their heads—English soldiers and officers—the local police, a handsomely uniformed and highly trained body of men—a water-carrier with his goat-skin water-bag across his back—letter-writer squatting on the pavement with ink, pen and paper—a Nubian peddler blacker than any Negro—a blind beggar whining for alms—an alert native boy eager to serve as interpreter with either Arab or Jew—little children playing about the stalls and gutters—a donkey-boy leading his patient beast—a camel-driver guiding one, two, three lordly camels with packs so bulky that they threaten to crush the passer-by against the unyielding

wall—a rabbi, an Abyssinian priest, a Moslem effendi. There is no end to the variety and picturesqueness of this spectacle. "Stand at the Jaffa Gate," said a Palestinian friend to me, "and in fifteen minutes you will see as many different kinds of Jews—Jews from Arabia, from Syria, from Afghanistan, from Persia, from Russia, from Spain, from South Africa, from America." They are all distinctive in dress, in language, in type, in character. For the dispersion was wide, and it lasted long. But here is the homeland, and the tribes are gathering.

All this is endlessly fascinating. I walk down David Street, and step into a wine-shop. In the center of the large room is a group of Arabians puffing silently and contentedly at their shining brass houkahs. On the right are two picturesque old Jews, playing the same game of backgammon that was taught me years ago in New England, surrounded by five or six onlookers arrayed in every style of Eastern garb. On the left are two black men, in vivid turbans, absorbed in some kind of card game. A picture from the Arabian Nights, if there ever was one!

I turn a corner, and find myself in a pottery, with the bearded potter at his wheel. I see him slap on a shapeless mass of moist clay, then dip his hands in a bowl of water, and proceed to smooth and mould the yielding lump. Suddenly the wheel begins to turn, and, fascinated, I watch him slowly, surely, expertly stretch out the clay into an urn-like shape, then quickly insert first his thumbs and then gradually his whole hand into the mass, hollowing it out from top to bottom. Turns, turns the wheel—rythmically the deft hands dip into the water, then touch the clay—beautifully the jar swells into its perfectly proportioned lines—at last, the wheel is still, and the jar is done. For how many thousand years, here in the patient East, has this potter been at his task, working today precisely as in the day of Abraham?

I dive into a low archway in the heavy stone, make my way through a damp, dark passage, climb a winding stair of worn stone steps, and find myself looking into the homes of the very poor. Here is a single room, with stone floor, plastered stone walls, a single window tight shut against the cold. Under the window, sitting cross-legged on a piece of dirty matting, is the father of the family, a typical Jew with scraggly beard and curled ear-locks, a tinsmith working busily at his trade. In a corner is a tumbled bed, in another corner a box of drawers, some petrol tins filled with filthy water, a few rags of clothing tossed about on the floor, some shivering children, a tired mother, a mangy cat. I stoop along other dark stone passages, climb other stairs, and always I see other rooms, each one with its shivering and crowded family. "Shalom" is the friendly greeting at every door; the mother not infrequently snatches up a child and exhibits him with smiling pride; lean and hungry cats dodge in and out. These houses, or some of them, date back to the time of the Crusades. They resemble forts more than homes. They seem to have been built with the idea of protection from some enemy. It would be easy to hide in these endless passages, and not difficult to wall up these low arches. For centuries they must have been inhabited by people who lived in terror of the sword. Now poverty haunts these nooks and corners, and hunger is the lurking terror of their denizens.

These sights interest me far more than doubtful historical buildings, and alleged historical monuments. I have seen the Church of the Holy Sepulchre, and found it a grimly impressive memorial to the ignorance, superstition and intolerance of men— a sepulchre not of the Christ, but of his hopes and dreams. I have stood in the Mosque of Omar, and seen its perfect beauty marred by the evidence that Moslems are as credulous as Christians. I have trod the "Via Dolorosa" from the house where Pilate condemned Jesus to the slopes of Calvary, and found only so many "stations" established to entice offerings from the pocket-books of Christians. I have found that David's Citadel is not David's, and that Solomon's Stables are neither Solomon's nor stables; I have looked on two sepulchres of Christ, three gardens of Gethsemane, and one of I know not how many graves of Moses. All this rubbish is disappointing, disillusioning, disgusting. It is a relief to turn from shams of this scandalous order, to the picturesque realities of the daily life of this ancient town. The money-changer clanking his coins at his little booth is a truer evidence of Jesus's day than all the tombs and churches in Jerusalem. The shepherd with his sheep on the road to Bethany brings back the olden time more vividly than any shrine or altar. These innumerable churches are encumbrances upon sacred soil, but this "city set on a hill" today as yesterday "cannot be hid".

This last gives illustration of what are the genuine satisfactions of the Holy City, apart from its swarming peoples from all the East. We have only to remember that Jerusalem has been destroyed some seven or eight times since the opening of the Christian era, and that the present level of the city is some sixty feet above the level of the old city, to understand that no edifice or even stone within these walls is worth anything. No monument, with certain exceptions like Herod's wall, dates back more than a thousand years, and no tradition is earlier than the reign of Constantine. Why get excited about holy places? But one can get excited about other things! There is the Mount of Olives, for example, the same hill upon which Jesus stood; here was the city upon which he looked; and along some road between these two spots the Master must have walked on that first Palm Sunday. It was just about at this point that he passed the gates of the city, and precisely at this point that he found the Temple. Take the road to Jericho, and two miles out is Bethany. Not Jesus's Bethany—but a later town on the site of Jesus's Bethany! Here within the range of a few hundred square feet, was the home of Mary and Martha; and along this road, or some similar road, to Jerusalem, Jesus must have passed and repassed during that last week. Stand on Mt. Scopus! There are Jordan and the Dead Sea, just as Jesus must have known them; over there, to the north, is the birthplace of Jeremiah; on that hilltop yonder Samuel denounced the cry of Israel for a king. This is the country that the kings and the prophets, the priests and the apostles, knew. This is the river over which Joshua led his host, and in which John baptized. These are the hills that Jesus saw, and the roads over which He walked. Sites can be identified; the landscape remains the same. For all the sham and roguery that deface this land, no one can look upon it without profound emotion, nor, having seen it, ever again read his Bible or ponder the origins of his religion without a consciousness of revelation as if from the very mind of

God. Palestine, as well as its people, has in its essence a divine reality.

I Visit Jordan and the Dead Sea

This was our first trip, on the one good day of our first week. Speeding by the contemporary Jewish cemeteries, and skirting the Mount of Olives, we came to Bethany. Then we moved for miles of swiftly descending, frequently precipitious road, through the wilderness of Benjamin—that vast stretch of barren, unwatered mountain-country between Jerusalem and Jordan. The endlessly rolling hills were beautifully colored in the alternating sunshine and shadow of the changing day, but they were so dry and bleak as to chill the heart. No villages, no gardens, no people! It was easy to believe that we were approaching the very wilderness in which Jesus lost himself for forty days. I think as I looked upon this waste and empty land that I understood for the first time the nature of Satan's temptation of Jesus that he take these stones and make them bread!

At last, 1400 feet below sea-level, we emerged from the arid mountains, and came to the desert. Slowly we plowed our way through this dead soil, and came at last to the shores of the Sea. Here in a few miserable Arab huts, we found a chance to go in bathing, and my son and I stripped, and plunged into the saltest water in all the world. All the stories were true! To sink in this flood was impossible; to swim was almost impossible, the body floated so high above the surface. Curling ourselves up, we bobbed upon the tide like rubber balls. A queer experience!

From the Dead Sea we went to the shores of the Jordan. What a disappointmnt! *This* the most famous, the most holy river in the world! A little, muddy, sluggish stream, more like a polluted brook than anything else that I could think of! If this was not a let-down, I never saw one. Yet I am told that hosts of pilgrims seek this place, plunge ecstatically into the water, bathe in it, drink it in eager gulps, and think themselves saved. Great is the capacity of man to deceive himself!

It was a relief to turn away from this depressing sight, and go to Jericho. Here was an oasis as green and beautiful as in the days of the city which Joshua destroyed. No Old Testament site in Palestine is better authenticated than this. Here are the ruins of the old city—and here the lovely little modern town which serves as a winter resort for the chilled citizens of Jerusalem. Sober Arabs sat sunning themselves beneath vine-clad walls—handsome girls carried gracefully their water jars—donkeys trotted patiently along the streets—camels peered contemptuously from the courtyard of an inn. By the Pool of Elijah, the rushing spring that feeds the oasis, I found an Egyptian girl as lovely as a story book, accompanied by two musicians with viol and drum. She smiled at me—held out her arms—and jangled her beads. The toss of a coin—and the musicians were playing and singing some weird refrain, and the girl was dancing like a wondrous houri! Was there ever such a moment of pure fantasy? Joshua was dead these many centuries. The fortress walls of this old town had risen and been battered down again and yet again. In this plain mouldered the bones of the thousands slain in the last overthrow of the Israelites by the hosts of Nebuchadnezzer. The glory was departed—and Jericho at this moment but a lovely Oriental beggar girl dancing for a tourist clergyman from New York City! The music ceased, and the tripping feet were still. I looked on the waving palms about me, and beyond to the barren hills, and pondered the destiny of man and of his works upon the earth. Why do we strive and cry, and fight and kill? A little hour, and all is over, save a song in desert places.

Jerusalem. JOHN HAYNES HOLMES.

Signs of the Times

"Where there is no vision the people perish."

As I look out upon the world, I am as certain, as at the last writing, that we are in a swift tide of reaction. This fact is not to invite pessimism, nor to lose faith in God. Rather, it is because I have faith in God, that I believe that mankind cannot descend to the depths of bestiality—of the past fifteen years—without suffering. I believe in punishment for sin? Certainly. A school boy studying the map of Europe can see that to be true. Or, study our land.

But, are there no signs of hope? Just as certainly.

I look down to Louisville, where a Negro has just died, a druggist. He left an estate of $100,000, to be given to Fisk University. He was the first Negro graduate of a liberal arts college south of the Mason and Dixon line; the first Negro to receive an A. M. from an accredited college—Dartmouth. He was the first Negro teacher at Fisk. He deliberately left this work to make money, in order that he might leave it to Fisk. By rigorous economy he acquired $100,000. This has gone to Fisk. It is to be used for faculty house and endowment. His name is James Dallas Burrus,—probably called "Jim" when he was in the drug-store. Curious, how names expand under pressure of eminence. Wonder why? Like judges' gowns.

I look over to Washington, D. C., and see what gives one hope. It is Mordecai Johnson, President of Howard University—the first Negro, I think, to occupy that important position. I hear him lifting up his voice—once, twice, many times—right there in the heart of the nation, where shrines, sacred and profane, are being built—saying, "The test of American Christianity is its treatment of the Negro, not South alone, but especially North." There is a bit of the fibre of the voice of the prophet Jonah, crying, "Nineveh shall be destroyed." What does he mean? This, I think, "Will, do, the churches of Christianity—South, North—welcome the Negro, as a brother?" It has been a great leap forward, the cotton-fields of 1860 to Mordecai Johnson, crying in the capital of the Republic. Past progress is ground for future hope. As I look from San Francisco to Boston, I ask how do the churches stand the test? That he is right, there can be scarcely doubt. Where is the church, whose doors open wide and gladly to the Negro, as to "brother"? I feel sure, that UNITY would be glad to publish a list.

Dr. C. L. Goodell, of New York, recently called upon his brethren of the ministry to work and pray

for a "revival." There does not seem to be any "revival" on the horizon, even as large as a man's hand. And, the liberal churches do not seem to possess anything better, in order that they may boast. Mordecai Johnson's cry may contain a suggestion for Dr. Goodell. What would happen if 10,000 churches of all kinds would begin to practice an "open door" policy with the Negro? It would be a "revival." People would begin to get excited—as at revivals. There would be hurried calls of church boards. Great Britain, cruisers, gang-men, prize fights would be crowded out of the first column, first page of the press.

The Federal Council of Churches recently had a great supper. It was an earnest meeting. The main theme before the meeting for discussion was, "How to Combat Paganism." Able men, like Drs. Fosdick and Poling, and Attorney Tuttle spoke. Considerable emphasis was placed on "the churches getting together." Greater union, more power. The logic is good. But, getting "together" may produce more "paganism"—and I give an illustrative glance over at Vatican City. Mordecai Johnson's recipe would cure the churches of paganism, if they would take the medicine. . . . And the anti-war cure would also be effective! Why not try these simple Gospel recipes? If both were tried —the Church would be like the lame man in the temple, who was cured by the first "Peter"—the first Peter whose temporal sovereignty was summed us as follows, "Silver and gold, Have I none"—but who had *power* to make men walk without crutches!

A revival-meeting might be opened—a suggested program—by slow and solemn reading of the 15-Cruiser Bill, followed by 15 minutes silent meditation. Then, a Scripture Lesson, from the Sermon on the Mount. The Beatitudes would be excellent, along with the choice paragraph at whose heart is, "Love your enemies, do good to them that hate you," closing with the brotherhood prayer of "Our Father."

One takes courage when he looks out and sees men like Sherwood Eddy—not ashamed to confess his war-folly — eloquently arousing the young men of today to high living and endeavor; or, Frederick Libby, a flaming promoter of Peace; or, Paul Jones, modestly and persistently sowing seeds of conciliation beside all waters; or, Hubert Herring, pioneer in the good-will movement toward Mexico, that eventuated in Dwight W. Morrow (who may be the next President)—and Lindbergh's flight. No reaction here. Rather, the spiritual signs that the tide of reaction will not forever run. There is always hope, to know that out from the plains and woods spring forth—in God's time—men like Lindbergh and Lincoln.

Speaking of Lincoln—did you notice that the great ceremony of pomp in Rome took place on Lincoln's Birthday. I thought, what a contrast! Mussolini (like another Napoleon) grasping for power over men—and the Pope, bargaining for a parcel of ground to complete his sovereignty, and bargaining for an annuity, as reparations for losses! Striking contrast! The Pope and Mussolini, both longing for and seeking universal domination—which neither has and never can have, because what men see in their bargaining and pomp does not win their hearts. But, Lincoln! It is really marvelous how his hold on mankind widens and deepens with the years—all over the world. Inspirer of Sun Yat Sen! Hero of Japanese children! This backwoodsman—of poor lineage, and no training! But it is easy to see why he wins dominion. It is the power of his spirit! Lincoln is winning the love of mankind as priests and potentates never can. Lincoln is proof that reaction cannot ever last.

I recently heard Norman Thomas and Alexandra Kropotkin debate whether the United States ought to recognize Soviet Russia. That was a good sign that all is not reaction. This is the democratic method of solving problems.

Yale University has received over $7,000,000 to organize an establishment for the study of Man. This establishment is to be related in its work to the other departments of the University,—law, medicine, theology. This donation—the most of it from the Rockefellers—is a specimen of what amazing and surprising incidents occur in American life—and leads one to be reasonably hopeful that unexpected benefits may spring out of the capitalistic system, that obtains in our land.

Speaking of the "get together" meeting of the Federal Council reminds me that a meeting was recently held, made up of Catholics, Jews, Protestants, "Y"-men and Salvationists—called by the local Republican Club! (Good job for Republican and Democratic Clubs, between elections.) This is unusual, and a good sign. To be sure, there was a good deal of skating around the thin ice. Bishop O'Connell said that each body should hold to its own value, but "get together to fight the common enemy of secularization." The best thing said at this "get together" meeting was said by Rabbi Nathan Krass,

> One of the greatest paradoxes, which is also an evil, is that various religions of Western civilization make certain protestations of good-will, and when we ask them, "what are you going to do about it?" they reply, "Well we profess them, but we do not insist on the right to practice them."

This sounds like the voice of Mordecai Johnson of Howard University, saying, "The test of American Christianity is its treatment of the Negro!" It would have been a sign of hope, if the attendance at both these "get together" meetings had been 10 per cent Negro. The Jews have fought their way to recognition. Must "brother" Negroes fight their way to recognition in the family?

It is a good sign—and a pleasant variation—that Mr. Hoover says, "I Affirm" instead of "I Swear" when he expresses loyalty to the Constitution, etc. It will have about the same effect on the people as Mr. Coolidge's use of his father's Bible when he took the oath of office. They will say, what is contained in Mr. Hoover's "I Affirm" differs little from what is contained in "I Swear." It is a *promise* to bind one's self to earthly institutions, and it is such a promise that finds disapproval in Christ's words. And, while our minds are on this matter of "I Affirm" (Matt. 5:34) it will be well to notice that the very next words of Christ's Sermon on the Mount are plain disapproval of the use of violence in our relation to and treatment of evil men. "Non-resistance" is a negative statement of the chief ethical root of Quakerism. Following this is the mountain-peak of Christian ethics — positively stated—"Love your enemies, do good to them that hate you, bless them that curse you, and lend, never despairing, and you shall thus be sons of God, your Father."

SYDNEY STRONG.

One Hundred Years of Liberal Religion in India

One hundred years ago many interesting things were taking place in the world from the standpoint of religious liberalism.

In America the Unitarians had just organized the American Unitarian Association for the purpose of collecting and diffusing information as to the state of Unitarian Christianity in America, publishing books and tracts on liberal religion, and supplying missionaries to various sections of the country.

In England the liberal movement, growing from traditions quite different to ours, came to a head at the same time. It is a coincidence that with neither knowing of the action of the other, the American Unitarian Association and the British Unitarian Association were organized on the same day. They found it out a few weeks later.

In France the liberal philosophy had taken root mainly in social and political measures, and you may recall it that it was just a century ago that a free press and free people conquered the Bourbons under Charles and achieved that liberty which is near and dear to the heart of every free man, freedom of speech and the rights of man.

The germ was contagious and refused to be isolated to the Occident. The Orient, too, caught the movement that was in the air. Even India began to feel the gestations of a new life. In no country does the birth and growth of liberal religion present a more entrancing and dramatic situation.

Liberal religion in India! If our admiration and esteem goes out to those valiant apostles of free religion in America whose names are badges of distinction to our organized movement, who in a period of narrow puritanism and zealous sectarianism stood out boldly for freedom in religious opinion, for fellowship beyond the limits of creed, and for character as the chief test of religious experience, how much more is our appreciation directed toward the exponents of liberal religion in India. For even if the leaders in India were not as logical and definite in their teachings as were the pioneer liberals in America, we must judge them from the standpoint of their own environment. And when a man steps out from the crowded millions of India, crushed as they have been by foreign invasion and foreign rule, handicapped by illiteracy which is estimated at more than ninety per cent, retarded by the caste system which makes it inevitable that the son shall follow in the father's trade, pauperized by servitude, famine and lack of inventive skill, and back of all and perhaps as the foundation of all, oppressed by the ascetic religion of Hinduism, a religion which even today promotes cruel and unsocial practices, but which a hundred years ago sponsored customs so revolting in cruelty, so ridiculous in absurdity, and so painful in the suffering they entailed that it hardly seems that they lie in the realm of reality,—when a man steps out from the crowded millions of India to espouse liberal religion, the modern liberal can do no less than point to him with fervor and say "behold a man."

Now the movement of liberal religion in India, which today is reaching the peak of the celebration of one hundred years' activity, is in reality the lengthened shadow of one such man whose name was Ram Mohun Roy. The movement of which he was the founder is called the Brahmo Somaj, the word "Brahmo" meaning God and "Somaj" meaning society.

Ram Mohun Roy has been called the Abraham Lincoln of modern India, the one great pioneer of progress, religious, social and educational in Hinduism during the century. I shall not try your patience with the incidents of his career, such as dates, schools, and outstanding events. All of these things can be readily found by those who are interested. But there were certain qualities of character which he had which stamped him as a liberal and which undoubtedly had much to do with his great work.

In the first place, he was a liberal in that he was open-minded to the teachings of all religions, choosing from each what seemed to him to be most worthy. He was what we call an eclectic. He refused to limit his study to one source of truth, or to the widely accepted creed that all truth was revealed in the sacred books of the Hindus. It was because of this open-mindedness to truth from whatever source it might come, yea, not only open-mindedness, but eagerness for religious truth, that Ram Mohun became attracted to the Christian religion. He studied Christianity seriously. In order to get at the real sources he learned both Greek and Hebrew. His research was long and detailed. The son of India was catching a glimpse of a western religious ideal. Especially was he attracted by the simple and pure moral principles he discovered in the religion of Jesus. He declared that the teachings of Jesus seem "calculated to elevate men's ideas to high and liberal notions of one God. . . . and to regulate the conduct of the human race in the discharge of their various duties to God, to themselves and to society." But he would not limit himself to this new-found religion. He felt that there was truth also in Hinduism, and in Islam. He seized upon the common threads of theism which permeated the three religions and declared them to be the basis for a universal religion on which all men could unite. Believing thus in the unity of all truth, and the value of all knowledge, he was especially drawn to the Unitarian position. He declared himself to be a Hindu Unitarian. And he gave as his reason that the Unitarians rejected polytheism and idolatry and professed and inculcated instead the doctrine of divine Unity, a doctrine which he felt was firmly maintained both by the Hindu Vedas and the Christian Scriptures.

Now Ram Mohun was not only a liberal in his belief that in no race nor creed nor book could all the truth be revealed, but he was a liberal in that he was anxious to apply the ideals which he had imbibed to life about him. Please recall that these ideals were the outcome of studies which were far different to the customary teachings of the Hindu sacred writings. While his contemporaries nourished their minds and hearts only at the Hindu shrines, Ram Mohun was feasting at a different table. He imbibed the spirit of the new religion. He not only wanted a universal religion, but he wanted a practical religion. He was no closet philosopher, no secluded theologian. His theology does not brand him as a great student. But, like a real liberal, he wished to see the principles of religion applied to life. Like so many other great liberals he was apparently as interested in education as in religion, and as anxious to reform the corrupt social conditions around

him as to establish his religious views. His efforts at reform remind us strongly of the reform movement which characterized American Unitarianism in that same period. The wrongs directed at women spurred him to action. The custom of forcing a widowed woman to choose between being burned upon the death of her husband, or going into the practice of serious ascetism, was a social curse which greatly affected Ram Mohun. In certain sections of India a hundred years ago vast numbers of women were burned. Various missionaries protested very loudly, but none more loudly than Ram Mohun Roy. Largely due to him the practice was at last discontinued. The worship of idols caught his active antagonism, and in the very first meetings of the Somaj, with idol worship popular all about him, care was taken to avoid having any object shown which might receive adoration. Not even paintings or portraits were allowed on the walls. Other wrongs, such as the caste system and the widespread practice of polygamy gave him much concern.

Ram Mohun's liberalism is also shown by his willingness to follow his convictions to whatever end they might lead. There came a period in his life when this meant ostracism from home and from those he loved. He was bitterly denounced and persecuted, as is so often the case with liberals, but as Rabindranath Tagore has said, "When the great ones of the world come, they bring conflict with them, or their coming has no significance."

Now the Brahmo Somaj came as the result of the liberalism of Ram Mohun Roy. The story is that just after he and two friends had attended a Unitarian service in an English mission where they were greatly impressed, the friends expressed their disappointment in having to go to a foreign place to worship. It was decided to try to hold liberal religious meetings by themselves without foreign assistance. Plans were made, a house rented, and services started. That was just a hundred years ago. Today, in Calcutta, a celebration is going on commemorating the centennial of the founding of that liberal movement.

It has been a hundred years of checkered history. There have been some successes, or the movement could never have survived. There have been many failures. Strong opposition from both Hindu and Christian sources has greatly retarded the movement.

The opposition from Hinduism has been mainly due to the fact that the Brahmo Somaj has stood squarely against the caste system. Any one familiar with that system in India can realize what opposition to it means. But how can there be universal brotherhood and the establishment of good-will when human beings who live side by side, bow before the same ruler, worship the same God, and call the same city their home, are divided by walls of social division? Between castes marriage is impossible. Change of occupation is forbidden. People of different caste may not eat together. Meals must not be prepared by a person of another caste. No man may touch the food or enter the cook room of a person of a superior caste. The street-sweeper is lower than the shoemaker. The shoemaker is lower than the blacksmith. The blacksmith is lower than the carpenter. The carpenter is lower than the soldiers. The religious leaders are highest of all. There is little revolt from the system, for instead of resisting the assumption of superior authority on the part of the high castes, the lower castes glory in their superiority to others. An Amercian visitor in Calcutta remarked, "Caste is a social ladder on which every man kisses the feet of the man above him, and kicks the face of the man below him." It has been almost suicidal to oppose this system.

The opposition from Christianity in India has come largely because various leaders of the Brahmo Somaj have declared that India does not need Christ or Christianity as it has been preached there, but rather the pure and simple religion of the early Hindu faith as it was before it was corrupted by the people. Especially have these leaders yearned for the advancement of the common element in the great religions, to the disappointment and antagonism of the sectarian Christian groups.

But there have been many successes. And the fact that a small but devoted group of people have been active during the century in bringing this liberal theistic movement into its present potency is not the smallest consideration in prophesying for India a glorious tomorrow. Asserting that "no created object is to be worshipped as God, nor is any person or book to be considered as infallible," that "truth is to be reverently accepted from all scriptures and from the teachings of all persons without distinction of creed or country," that "to love God and to carry out his will in all the concerns of life constitute true worship" and that "the Fatherhood of God and the brotherhood of man and kindness to all living beings are the essence of true religion," the movement today is rejoicing in a religion which is beautiful and effective.

May it not well be that between American liberals and Indian Brahmas there shall grow up a feeling of closer kinship? May they not meet in mutual helpfulness and good-will, and one supply what the other lacks? The Indian temperament can teach us much. We need more of the sense of quietness, of self-complacency, of meditation and patience. And we can teach much to the East. They are waiting the coming of science, the methods of social advancement and the inculcation of faith in man. Today the man from the East, with his faith in the eternal, with his soul aflame with the fires of the Infinite Spirit, with his mystical devotion and spiritual experience is meeting the man from the West with his pragmatic outlook, his social gospel, and his confidence in the power of man to build a world of righteousness through the discovery of truth. But both are recognizing the natural origin of religion as a universal phenomenon of human experience; both are seeing that all religions are groveling in error, and yet all of them are glimpsing the truth; both are finding that the essence of religion is righteousness; both are emphasizing the chief characteristics of all faiths, namely, brotherhood, unselfishness, character, sincerity, friendship and service. Thus for us is being brought to pass the prophecy that out of the many forms of religion, religion itself shall come. Different ideas of God there are, and different methods of worship. Different, too, are the applications of the moral ideal, but back of all the differences is the reality which unites and sustains us all.

Lon Ray Call.

The Ex-Kaiser's Apologia

For the first time in his long life the ex-Kaiser has acted like a great man. If he had lived as a ruler in the spirit in which he has taken a hard blow in his retirement the course of his career would have been different. He left his country under circumstances in which nobody could make a hero of him, and his behavior in the hour of defeat had destroyed the last illusion of romance about his character. He went into exile, and only attracted notice by his second marriage and by efforts to justify his past which were conspicuously unhappy. Then came an unexpected blow. The letters of his mother, the Empress Frederick, were published, and the severe and contemptuous language in which she had spoken of him in his youth was made known to the world. The fallen monarch had to listen while the world was told with what insolence he had behaved as a youth to his dying father and what his mother had thought of him. It was easy to read the man in the boy, and to trace through his unfortunate career the qualities that were now exposed as the qualities that had made so deep an impression upon his mother. She knew that he would be a dangerous man to hold power, and the whole world has learnt how true were her predictions.

It was said at first that the ex-Kaiser meant to try to arrest the circulation of this book by law. If ever he had such an intention he dropped it. Instead he decided to write a preface to the German edition. This he has now done, and it is a remarkable production. A man in whose life and conduct egotism was so prominent and so fatal, he has contrived to put himself and his feelings on one side and to write of his parents with a detachment that he never achieved as a ruler. He writes like a man whose interest in the book is that of an intelligent observer who knows a great deal about his subject. Presented to the world, not without reason, as a man who had treated his father worse than George the Fourth treated George the Third, as a youth whose vanity and instability had seemed to his mother to make him a public danger, he writes of his parents with affection, sympathy, and insight. He describes their public spirit, their ardent idealism, their great desire for the success of their ideas. He never attributes mean or petty motives. He regards his mother's collusions with German politicians not as the result of ambition or self-will but as the consequences of great aims greatly pursued, or genuine disinterested desire for the good of the world. He has composed a dignified and interesting picture at a moment when his own feelings must have been bitter and sore. We can give his study no higher praise than that of saying that if its authorship had not been made known it would never have been suspected.

What is the explanation? That the ex-Kaiser has used the occasion to strike a blow for his own damaged credit is undoubted. Nobody will read this preface without judging him to be a man capable of greater dignity and of finer feelings than he ever displayed as a monarch. Moreover, it is addressed very successfully to his German audience. The Empress Frederick, with all her great gifts, was lacking in tact and sometimes in judgment. She did not manage her contact with German sentiment well, and nobody will say that all the blame for her quarrels with Bismarck was on one side. The ex-Kaiser has paid a tribute to his mother, and yet at the same time made every good German feel that she was hasty and impulsive in pressing on the German peoples views and ideas bred in different conditions. He talks of England's insularity in such a way as to pay England a compliment and to make Germany conscious of her case against interference by an English princess. Then by a master stroke he describes his mother overtaken by her great calamity, conscious of her slipping opportunities, and driven by a stronger and more blinding sense of duty. Is the preface, then, a consummate stroke of policy? Has this fallen monarch, who acted so ludicrously when he was a ruler, acted at last superbly in a part for which no one would have chosen him? Has he seen by some flash of intuition that he could make history think better of him by one great effort of detachment, by mastering all his natural feelings of irritation, by showing himself a man strong in piety, generous in judgment, keenly alive to the tragedy of his mother's life, and able to survey events in which he played so central a part with wisdom and independence? Or is it that misfortune has brought out qualities that the fatal power that fell to him had eclipsed?—*The Manchester Guardian.*

Another Sort of World Congress of Religions

It is reported that if, and when, Chicago has another World's Fair it will have another Parliament of Religions. That will be likely to again emphasize, as did the Parliament of Religions in 1893, in which UNITY bore such a part, the inner oneness of faith which underlies all the differences of creed and ritual in the world religions.

The emphasis of that unity in the Parliament of Religions, which was so greatly indebted to the work of Jenkin Lloyd Jones and was followed by his effort in the several meetings of like character, is today strongly enforced by the work of Mr. Randall and the Conferences he holds, and by the gatherings of the "East and West," and by the special devotion of Das Gupta and Mr. Weller.

No doubt there has occurred much of world interest in the changes of thought and life in all the leadership of the religious life in all countries since that first Parliament of Religions. Every one of the great world faiths seems to have begun a movement toward liberalizing co-operation with other faiths; and above all, the influence of Western Civilization is seen in many governmental and economic and social changes in family and state.

Today, even the dress that we have associated so long with differing religious and social customs, and the form of ritual we have delighted in as picturesque in our foreign travels, are so changed that the deadly uniformities of fashion seem to have penetrated to remotest regions.

Along with other more superficial changes has already arrived a quite new objective for co-operative

action of various religions. A new sort of World Congress of Religions is planned for the year 1930. This new plan borrows its ideal and method from the era-making Stockholm Conference of 1925. This Conference was not for the purpose of trying to get a minimum of belief on which all the representatives of various types of "faith and order" (that is of creed and manner of church government) could agree, but rather to ignore all differences of belief and control in the Protestant Christian Churches and in the Orthodox Communion of Greek Catholics, and unite simply upon a Program of Social Service.

Now it is proposed, by the same influences that made Stockholm noteworthy, to hold a Universal Peace Conference under the auspices of the Church Peace Union, led by Dr. Lynch and Dr. Atkinson, at which the eleven great religions of the world shall be equally invited and equally at home, to determine what they can all do in united action against war. The Hindu, Buddhist, Mohammedan, Zoroastrian, Confucian, Jewish, Shinto, Bahai, Greek Orthodox, Roman Catholic, Evangelical and Liberal Christian, Quaker, Theosophic and Ethical Culture religions are all included in the invitation to thus unite for a single specific social purpose.

There is no possibility, it seems, for effective unity of theological and philosophic beliefs. There is a proved practice of unity—of action for social progress and reform.

To select the one greatest need of the present day,—a united and effective war against war,—is sign of the wisdom of this proposed new venture in the new sort of World Religious Congress. Success in thus harnessing all the many diverse expressions of religious idealism to the one greatest social task will not affect unduly or to its own detriment the older type of Congress of Religions. It is still desirable to get the philosophers and poets and even the theologians together, to find their underlying agreement, and teach them all intellectual tolerance and the appreciation of those from whom they differ.

But the practical social service of the age in which we dwell has devised this new way of getting together, not to see how many things we all believe in, but to see how well all can work together, however they may differ in creed and ritual, in some great social task.

Let the plans for another *Chicago Congress of Religions* then go on. But let us all welcome this new form of working together, and of learning by doing, the real meaning of Social Unity.

It is the happy privilege of UNITY, still redolent of the spirit of Jenkin Lloyd Jones, to note with gratitude both types of the Parliament of Religions now working for world unity and human progress.

ANNA GARLIN SPENCER.

The Study Table

"Give Me the Baby"

Despite the fact that your reviewer has found this book* as entertaining as any novel and far more entertaining than the puerile "Gentlemen Prefer Blondes", and further despite the fact that he is in very considerable sympathy with the thesis that the Behaviorists *et al.* try to carry their theories to *"reductio ad absurdum"*, the book fails to carry conviction because the author falls into the same abyss, i. e., he tries to controvert some of the least controvertible of the theories of the new school in psychology, religion, and sociology with the same dogmatism as that with which their devotees advance them.

He has considerable sport, for instance, with Dr. John B. Watson's cry, "Give Me The Baby",—"I'll make it a thief, a gunman, or a dope fiend. Men are built not born." Methinks the Roman Catholic has from time immemorial to the present hour given allegiance to this same theory; and the Orthodox Jew has most emphatically endorsed it through the ages; and even the sophisticated or pseudo-sophisticated (which term Mr. Wickham would prefer) Reform Jew still gives allegiance to this same theory, in his insistence upon "formal religious education". There is no license today to make science "dull", and yet it is doubtful whether witticisms add much to the sum total of human knowledge of Mr. Watson's type of Behaviorism.

For one as critical of inaccuracies in Freud or Wiggam or Lewis Browne, Mr. Wickham is curiously and stupidly inaccurate on page 115, where in his chapter on Freud he says "Had Freud known anything about fasting, had he been a good Jew and kept the Passover, he would have learned that the symptoms soon cease." It happens that the Jews do not fast upon Passover. He was evidently thinking of the Day of Atonement. Alas for omniscience!

"I am not claiming that sex should be suppressed by cold negation, any more than I hold that one ceases to be hungry if one has nothing to do but think about dinner. But there is such a thing as sublimation etc., etc." This is the old, old story. Orthodoxy dished up with quips and pranks and merry wiles in a modern suit of clothes, but with the same old verbal quibble beneath. One does not need to subscribe to all the Freudian theories to refuse nevertheless to believe that this sublimation of the higher for the lower love shall ever be achieved until there is a far more adequate understanding of the nature of the lower love on the one hand and of the characteristics of the higher love on the other hand than now generally prevails. Here is the outstanding contribution of the Freudian School, for which Mr. Wickham offers no adequate substitute.

Dr. William McDougall is castigated for his espousal of the automaton theory of human life, and here the reviewer is in the greatest need of sympathy with Mr. Wickham. Probably Bergson expresses the sanest viewpoint of "Free Will" of all the moderns in that he brings the theory in harmony with acceptance of the theory of "Creative Evolution" i. e. a spiritual as opposed to a purely material evolutionary process.

The treatment of Rabbi Lewis Browne exemplifies again the author's inherent orthodoxy, which is so completely an obsession that in the following quotation he might well be speaking as an apostle of the late General Booth. "I will merely remark that the world now learns for the first time that the ordinary Jew can apparently be made to accept Jesus as the Messiah by means of the genealogies which are a part of the gospel story

*"The Misbehaviorists," by Harvey Wickham. Published by The Dial Press. $3.50.

as it has come down to us." Browne's Monism and arid materialism may be proper subjects of criticism in a book such as this. The writing of a paragraph like this just quoted is to reduce polemics to a farce.

The rather tepid criticism of Will Durant is of little import in itself, albeit it brings out one point of value. There is a tendency to pin a medal on the breast of the American reading public for making Durant's "Story of Philosophy" a best seller. In actual fact the value of this can be overestimated, but it is symptomatic of a "yearning for the more" of which James spoke, and of a veritable passion to know the truth which finds no greater satisfaction in Wickham's contribution than in the work of any of those whom he lambasts so thoroughly, and at times, as in the case of Browne, so uncharitably and viciously.

In many respects the concluding chapter, "The Ancient Temper," is the most valuable in the book and it is not without significance that it is freeer from "wisecracks" than any other in the book. It is a plea for the solution for our problems in the spirit of that "Love which moves the sun in heaven and all the stars." Duhamel, Bojer, Ibanez, Galsworthy, and Randolph Bourne have all made this plea in a creative and artistic fashion which Mr. Wickham utterly fails to achieve, although this does not alter the intrinsic merit of the plea.

"The letters, Ph.D., after a man's name do not turn him necessarily either into a scientist or a venerable Don Bosco." True! It is apparently true also that an apologist for orthodoxy is not *ipso facto* consumed with that "love" for which Mr. Wickham pleads, but which the temper and tone of his book so completely annihilates. EMANUEL STERNHEIM.

Correspondence

Overproduction

Editor of UNITY:

In UNITY for February 25 is a half-page letter from H. G. Zuckerman declaring that "the real difficulty in all agricultural industries which return to the farmer less than they cost him to produce is nothing more nor less than overproduction." He continues: "Facts show that in all major food products, both perishable and non-perishable, we are producing and attempting to market more than the present consumptive demand requires."

In the same issue of UNITY, and on the page facing Mr. Zuckerman's letter I find the statement: "Contributions are being received for the relief of the 20,000,000 Chinese sufferers from famine by . . . National Headquarters, China Famine Relief, 205 E. 42nd St., New York City."

Not only in China but in Europe and even in our own mightily prosperous land we learn that there are tens of thousands of families that do not have sufficient amount of proper food. What, then, becomes of Mr. Zuckerman's "overproduction" thesis?

Neither the cause nor the remedy for farm troubles is as simple as Mr. Z. imagines. The facts above point to the unequal distribution of wealth as the chief trouble. There are contributing factors, such as our tariff, which enables eastern manufacturers to charge monopoly prices on goods that the farmer buys, while he must sell his wheat and other products mainly at the low prices fixed in the European market.

It is not so difficult a matter for the few manufacturers in one line to get together and agree to limit their production, fix prices and sell any surplus abroad at a loss if necessary, with the loss to be pro rated. But it is quite impracticable for a million farmers to do this, even if their home markets were protected by a high tariff.

One partial remedy that would be simple and effective and just would be to reduce the tariff on manufactured goods for the benefit of the farmer and other consumers. I am one of those who believe we have produced already as many millionaire manufacturers as we can make good use of.

Denver, Colo. F. S. KINDER.

Agriculture Again

Editor of UNITY:

One has but to read Senate Document 967 "Preliminary Report on Land and Agricultural Credit in Europe, including the letter of President William H. Taft to the Governors of States and the recommendation of Ambassador Myron T. Herrick in connection with the proposal of President Taft to introduce Cooperative Credit in the United States," to trace up the origin of the present agricultural mess and see how far we have drifted from safe moorings.

Apropos therewith and supplementary to the writer's letter in UNITY of February 25 of the present year it is interesting how the College of Agriculture of the University of Illinois has probably changed their views previously taught as to *increased production.* When the writer first crossed the state in 1875 the monotonous characteristics of the landscape were much relieved by the hundreds (possibly thousands) of miles of beautiful hedge-rows which divided fields and fronted roads calling to the author's mind the expression "the hedgerows of Old England." During the writer's residence of several years in the environment of The University of Illinois under the teaching of The Agricultural College these hedges were uprooted and dug out to *increase production.* I have heard how much corn, alfalfa and other crops could be added to the wealth of the state by such production. Two years ago the writer in riding along between Villa Grove and Urbana saw the last traces of an unkempt, half dead hedge being exterminated presumably for the purpose of raising more crop. The teachings of David Lubin and others were voiced and stressed against such doctrines. I recall that Lord Plunkett of Ireland repeatedly urged the fallacy of such doctrines in all his speeches in his tour of this country. The writer himsef could only find the semblance of an excuse for such teachings in the heathenish and hedonistic pleasures of Patten, Cutten, Armour, Livermore *et hoc genus omne* a goodly portion of the ill-gotten gains of whom eventually filtered back into the coffers of institutions of learning. If the writer is not mistaken we are now preparing to return to the teachings of that despised Jew, David Lubin, who was driven to Italy to found his Institute of Agriculture which he labored so many years to establish in Washington. We are now advocating limiting production to suit demands instead of gambling in the necessities of life and selling "on change" four or more hundred millions of bushels of grain or bales of cotton than is produced yearly and never had any existence.

JOEL HENRY GREENE,
St. Paul, Minn.

A Competent President

Editor of UNITY:

"Greatness" is a relative term. There have been a number of presidents greater than Calvin Coolidge. The names of Washington, Lincoln and Roosevelt flash across my mind. But there has never been a more *competent* president in the White House than Mr. Coolidge.

One might correctly retort that "competency" is a relative word too. It is, but I use it in the broadest sense in the same way in which a corporation president would be styled. A lack of bombast, a lack of egotism, tactfulness, and with a general all-around capacity for the job.

Calvin Coolidge did the day's work and he did it well. He never "slopped over," never made a mistake; perhaps never made an enemy. He had the uncommon virtue of common sense, which has been as rare in the presidency as anywhere.

The ability of a man to get elected to office with an ever-increasing number of votes is a pretty good index of his popu-

The Field

"The world is my country, to do good is my Religion."

SIXTH INTERNATIONAL CONGRESS

Women's International League for Peace and Freedom

TENTATIVE PROGRAM

August 23

Evening Session. Reception of Delegates.

August 24

Morning Session.

1. Opening address by Jane Addams.

2. Appointment of Committees on Press, Resolutions, Credentials, Nominations, Minutes, Finance, Future Work, Constitution.

3. Section Reports: Anne Zueblin.

Afternoon Session.

General disarmament: Andrée Jouve, Captain Brunskog; International disarmament Olga Misar; Arbitration, Conciliation and Judicial Methods of Settling Disputes: Kathleen Courtney; Economic Effects of Disarmament: Monsieur Delaisi.

Evening Session.

Public meeting on Disarmament.
Speakers: Agnes McPhail, M.P., Canada; Gertrud Woker, Switzerland; Lucie Dejardin, Belgium; Dorothy Detzer, U.S.A.; Gertrud Baer, Germany; Czech speaker.

August 25

Morning Session.
Report of Credentials Committee.
Report on Headquarters:
Mary Sheepshanks.
Report on *Pax International:*
Madeleine Z. Doty.
Report on Finance:
Mme. Ramondt-Hirschmann.
Report of Standing Committee.
Report on Modern Methods of Warfare Conference, East European Conference.
Afternoon Session.
Development of Machinery of Peace.
Pacific methods of settling international disputes. Internal disputes and their international aspect; social and industrial. Speakers: Anna Kethly, Emmy Freundlich. Discussion: Duchêne, Illova, Bennett, Budzinska-Tylicka.
Evening Session. Reception. Speeches.

August 26

Morning Session.
Second report of Credentials Committee.
Report of Constitutional Committee.
Discussion.
Afternoon Session.
Pacific methods of settling internal disputes. Political disputes. Yella Hertzka, Austria; Ellen Wilkinson, M. P., England. Racial disputes: Speakers from Asia, China, India, Turkey and America. Minorities: Mme. Rudnycka, Ukraine.
Evening Session. Congress Business.

August 27

Morning Session.
Reports of Committees ad hoc.
Reports on Resolutions and Finance.
Elections. Presentation of Resolutions.
Discussion. Vote.
Afternoon Session. Free.
Evening Session.
Subject: Changes in International Relations Without War.
Speakers: Agnes McPhail, M.P., Canada; Emily Balch, U.S.A.; Mme. Bakke van Bosse, Holland; Mrs. Larsen-Jahn, Norway.

August 28

Morning Session.
Resolutions continued. Future Work.
Reports and discussion.
Afternoon Session.
Discussion on "Changes."
Evening Session.
Subject: "World Without War."
Speaker: Salvador de Madariaga.

A CONFERENCE ON STRIFE

The question of strife in human relationships and what can be done about it will occupy the attention of a group of teachers, ministers, social workers and students at a conference in Buffalo, N. Y., April 4th to 6th. The conference is under the auspices of the Fellowship of Reconciliation and offers a congenial meeting place for those who may be able to take a part of Easter week for threshing out the problems connected with building a more friendly society, both economic and international.

The leading addresses will be by Harry W. Laidler, of the League for Industrial Democracy, Wilbur K. Thomas, former secretary of the American Friends Service Committee and Professor Harry Overstreet of the College of the City of New York. Bishop Paul Jones of the Fellowship of Reconciliation will preside at the discussions which will occupy the larger part of the conference. All the meetings will be held at the Y. W. C. A., 19 West Mohawk St., Buffalo, and accommodations at low rates will be available in the vicinity.

Information in regard to the conference can be got from the Fellowship of Reconciliation, 383 Bible House, New York City or from Douglas P. Falconer, 52 Niagara St., Buffalo, N. Y., who is chairman of the local committee.

ECONOMIC ARGUMENTS FOR PROHIBITION

In recent years employers' liability laws have been placed on the statute books of most of the States of the Union. The situation has brought about a more absolute form of Prohibition, privately enforced, than that embodied in the Eighteenth Amendment or the Volstead act. Yet no voice save that of the licensed liquor traffic has been raised in protest against it. Private Prohibition restricts the personal liberty to drink of countless thousands. The champions of personal liberty on the side of wetness and defiance of Public Prohibition—Governor Alfred E. Smith, John J. Raskob, Clarence Darrow, Nicholas Murray Butler, and Mr. duPont—face the practice of Private Prohibition, enforced under penalty of loss of livelihood, with explicit or silent assent.

* * * * *

If the Pennsylvania Railroad can arrogate to itself the right to forbid its

---

larity in the eyes of an overwhelming majority. If that isn't "democracy," what is? Norman Thomas may have more "ideas," more "policies," more "leadership," "oratory" and "personality." Very likely. But all of these Coolidge "negatives" didn't bring him many votes a few weeks ago.

William J. Bryan could out-orate almost anybody, but when he finished how many remembered what he had said? The Silver Tongued Orator once spoke at a conference and was followed by President Eliot of Harvard. At the conclusion of the speech several gentlemen expressed their approval of Mr. Bryan's peroration but while all admired his eloquence they also agreed that President Eliot had *said something.* President Coolidge never got hot under the collar shouting for free silver, fundamentalism, anti-Unitarianism, or any of the rest of the sentiments of the grown up Boy Orator of the Platte.

I believe that the overwhelming majority of Unitarian laymen have the greatest admiration for the spotless record of President Coolidge. Perhaps Mr. Coolidge is not a prophet, but he is pretty well respected in his home state.

Chicago. ROBERT LEWIS WEIS.

Renewal with a Plus

Editor of UNITY:

I read UNITY with ever so much pleasure. It stands for what I would like to call, in one way, Super-Christianity rather than humanism—that is, Christianity growing into a better, more practical phase, adapted to modern life.

Los Angeles, Cal. C. G. ARNOLD.

Impressed

Editor of UNITY:

Mrs. B—— showed me a copy of UNITY—I confess the first I have seen. I was much impressed and stirred. It seems a truly worthwhile enterprise.

S. H.

A Correction

Editor of UNITY:

Lest a search in catalogs for the author's name be fruitless, may I venture to correct the spelling given in Mr. Reese's delightful "Travel Notes—in Tokyo" (UNITY, February 11th)? The writer of *Bushido* and *The Japanese Nation* is Mr. Inazo Nitobé (not Natobé, as printed).

With cordial appreciation, gratitude, and good wishes,

RUTH MARGARET DODGE.

Note to Poetry Readers

Please make correction in issue of February 4 last. The author of "Seeking God" is Ethel Gertrude Stowe.

locomotive engineers to drink a drop even when off duty, may not the American people, through its legally authorized representatives, forbid all automobile drivers to do the same? He who drives a locomotive 60 miles an hour has a steel track to steer his course for him, and the train he passes has another. But he who drives an automobile 60 miles an hour has to steer his own course for himself, on a common highway, and every car he passes is at his mercy. Moreover, each cross road he comes to is a grade crossing. Every engineer is a trained professional; but most automobile drivers are amateurs. If private prohibition applied to the professional on a protected track is justified, surely governmental prohibition, applied to the amateur on an unprotected track, is more than justified. But prohibition applied to the driver means today in America, prohibition applied to everybody. So the automobile argument for prohibition is conclusive, even if there were no other. —*Irving Fisher* in "Prohibition Still at Its Worst."

MEMORIES OF CARL SCHURZ

Carl Schurz, one of the many Germans who have given distinguished service to the land of their adoption, was born March 2, 1829, and removed to America in 1852. He finally settled in Watertown, Wis., where he practiced law and became identified with politics. His eloquent speeches in the campaign of 1857 made him the leader of the German-Americans. At twenty-eight he became a candidate for vice-governor and came within one hundred and seven votes of election. In 1858 he delivered his famous speech in English, "The Irrepressible Conflict," and stumped Illinois to send Lincoln to the Senate against Douglas.

At the Chicago convention that nominated Lincoln in 1860, Schurz was chairman of the Wisconsin delegation and one of the committee appointed to notify Lincoln of the decision that had been reached by the convention.

Carl Schurz was a tremendous aid during many of the critical periods in our early history. He was effective both on the battlefield and on the platform at times when conditions demanded the power of his persuasive oratory to keep the war going. Such a time came during the campaign for Lincoln's re-election. In 1864 criticism of Lincoln's administration was loud and the cry arose, "The war is a failure." It was at this juncture that Schurz leaped into the arena. The campaign speeches of Carl Schurz clearly demonstrated and cogently urged necessity for the re-election of Lincoln.

On the influence of the Germans in America Schurz said:

Friedrich Kapp, in his *History of the Germans in the State of New York*, says: "In the battle waged to subdue the new world, the Latins supplied officers without an army, the English an army with officers, and the Germans an army without officers." This is signally true as regards the Germans. They emigrated to America and settled here as squatters without eminent official leadership. They became parts of already existing communities, in which a majority population of other nationality played a dominant role. Unlike "the army with officers," they possessed no official writers of history to record their deeds and sayings in regular reports. They had lost their political connection with their native land, and whatever interest they inspired at home was of a personal or family nature. Besides this, they were strongly isolated from communion with the predominating nationality by the difference in language and frequently were forced into the unfavorable position of an alien element. These various circumstances combined to accord them a rather superficial, step-motherly treatment in the history of the American people, as written by the dominant nationality.

Carl Schurz's career not only influenced American political life—but he shone as a patriotic orator and writer. His *Henry Clay* is widely credited with being the best biography in the American Statesmen's series, and his autobiography, *Reminiscences of Carl Schurz*, is a work of great value and literary refinement. He was the first native German that ever occupied a place in the cabinet.

From the Progressive Magazine.

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That I may lose all fear of
The Whip,
The Prod,
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